

ALL RIGHTS RESERVED

© جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by information storage and retrieval system, without the permission of the publisher.

First Edition: 2007

Supervised by  
**ABDUL MALIK MUJAHID**

© **Maktaba Dar-us-Salam, 2007**

**King Fahd National Library Cataloging-in-Publication Data**

Abdul Mawjood, Salahuddin 'Ali

The Biography of Imam Muslim Bin Al-Hajjaj.

Salahuddin Ali Abdul Mawjood - Riyadh, 2007

239p ; 14X21cm

ISBN: 9960-9881-9-8

1- Muslim ibn Al-Hajah 2- Al-Hadith - Biography

I- Title

230 dc

1428/1765

L.D. no. 1428/1765

ISBN: 9960-9881-9-8

# **The Biography of Imām Muslim bin Al-Hajjāj**

The Author of *Sahīh Muslim*  
(d. 261 H)

Written by  
**Salahuddin 'Ali Abdul Mawjood**

Translated by  
**Abu Bakr Ibn Nasir**



**DARUSSALAM**

**GLOBAL LEADER IN ISLAMIC BOOKS**

Riyadh, Jeddah, Sharjah, Lahore  
London, Houston, New York

## HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A.Tel: 0096 -1-4033962/4043432 Fax: 4021659  
E-mail: darussalam@awalnet.net.sa, riyadh@dar-us-salam.com Website: www.dar-us-salam.com

### K.S.A. Darussalam Showrooms:

#### Riyadh

**Olaya branch:** Tel: 00966-1-4614483 Fax: 4644945

**Malaz branch:** Tel: 00966-1-4735220 Fax: 4735221

#### Jeddah

Tel: 00966-2-6879254 Fax: 6336270

#### Madinah

Tel: 00966-503417155 Fax: 04-8151121

#### Al-Khobar

Tel: 00966-3-8692900 Fax: 8691551

#### Khamis Mushayt

Tel & Fax: 00966-072207055

### U.A.E

#### Darussalam, Sharjah U.A.E

Tel: 00971-6-5632623 Fax: 5632624

Sharjah@dar-us-salam.com.

### PAKISTAN

#### Darussalam, 36 B Lower Mall, Lahore

Tel: 0092-42-724 0024 Fax: 7354072

#### Rahman Market, Ghazni Street, Urdu Bazar Lahore

Tel: 0092-42-7120054 Fax: 7320703

#### Karachi, Tel: 0092-21-4393936 Fax: 4393937

#### Islamabad, Tel: 0092-51-2500237

### U.S.A

#### Darussalam, Houston

P.O Box: 79194 Tx 77279

Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-mail: houston@dar-us-salam.com

#### Darussalam, New York 481 Atlantic Ave, Brooklyn

New York-11217, Tel: 001-718-625 5925

Fax: 718-625 1511

E-mail: newyork@dar-us-salam.com

### U.K

#### Darussalam International Publications Ltd.

Leyton Business Centre

Unit-17, Etloe Road, Leyton, London, E10 7BT

Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889

Website: www.darussalam.com

Email: info@darussalam.com

#### Darussalam International Publications Limited

Regents Park Mosque, 146 Park Road

London NW8 7RG Tel: 0044- 207 725 2246

### AUSTRALIA

#### Darussalam: 153, Haldon St, Lakemba (Sydney)

NSW 2195, Australia

Tel: 0061-2-97407188 Fax: 0061-2-97407199

Mobile: 0061-414580813 Res: 0061-2-97580190

Email: abumuaaz@hotmail.com

### CANADA

#### Islamic Books Service

2200 South Sheridan way Mississauga,

Ontario Canada L5K 2C8

Tel: 001-905-403-8406 Ext. 218 Fax: 905-8409

### HONG KONG

#### Peacetech

A2, 4/F Tsim Sha Mansion

83-87 Nathan Road Tsimbatsui

Kowloon, Hong Kong

Tel: 00852 2369 2722 Fax: 00852-23692944

Mobile: 00852 97123624

### MALAYSIA

#### Darussalam International Publication Ltd.

No.109A, Jalan SS 21/1A, Damansara Utama,

47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia

Tel: 00603 7710 9750 Fax: 7710 0749

E-mail: darussalm@streamyx.com

### FRANCE

#### Editions & Librairie Essalam

135, Bd de Ménilmontant- 75011 Paris

Tél: 0033-01- 43 38 19 56/ 44 83

Fax: 0033-01- 43 57 44 31 E-mail: essalam@essalam.com.

### SINGAPORE

#### Muslim Converts Association of Singapore

32 Onan Road The Galaxy

Singapore- 424484

Tel: 0065-440 6924. 348 8344 Fax: 440 6724

### SRI LANKA

#### Darul Kitab 6, Nimal Road, Colombo-4

Tel: 0094 115 358712 Fax: 115-358713

### INDIA

#### Islamic Dimensions

56/58 Tandel Street (North)

Dongri, Mumbai 4000 009, India

Tel: 0091-22-3736875, Fax: 23730689

E-mail: sales@irf.net

### SOUTH AFRICA

#### Islamic Da'wah Movement (IDM)

48009 Qualbert 4078 Durban, South Africa

Tel: 0027-31-304-6883 Fax: 0027-31-305-1292

E-mail: idm@ion.co.za

## Contents

<b>Preface</b>	<b>9</b>
<b>Introduction</b>	<b>15</b>
<b>Imâm Muslim bin Al-Hajjâj</b>	<b>27</b>
○ His Name and Lineage	28
○ His Birth	31
○ His <i>Kunya</i> and Laqab (Epithet)	31
<b>The Upbringing of Imâm Muslim</b>	<b>33</b>
○ The Childhood of Imâm Muslim	37
○ His Father	38

○ His Mother	39
○ His Wives and Children	39
○ His Nephew	40
○ His Livelihood	40
○ His Appearance and Manner	48
<b>The Creed of Imām Muslim</b>	53
○ The Fundamentals of the Creed of <i>Ahlul-Hadîth</i>	54
○ Their Opinion Concerning Allah's Names	54
○ Allâh's Knowledge	55
○ The Actions of the Creatures are Created by Allâh	55
○ The Good and Evil Occur by Allâh's Decree	57
○ The Believers Shall See Their Lord in the Hereafter	58
○ The Belief Concerning the Companions	59
○ The Age in Which He Lived	64
○ The Caliphate of Banū Al-'Abbās	64
<b>Imām Muslim's Creed Concerning the Qur'ân</b>	71
○ The Qur'ân is the Speech of Allâh	71
○ His Attitude Concerning Innovators and Deviants	75
<b>His Travels in Search of Knowledge</b>	77
○ The Lands in Which He Heard <i>Ahadîth</i>	79
○ The Objective of the <i>Muḥaddithîn</i> in Their Travels	81
<b>His Ambition in Seeking Knowledge</b>	89
○ The Importance of Teachers in the Life of the Student of Knowledge	98
○ His Students and Those Who Narrate From Him	103
○ His Reverence for Knowledge and the Scholars	104
○ His Love of <i>Hadîth</i>	105
○ His Teachers	108
<b>His Respect for Knowledge and Scholars</b>	109

○ The Importance of Scholars	110
○ The Sanctity of the Scholars	114
○ The Scholars' Praise for Him	128
○ His Relationship with Muhammad bin Yahyā Adh-Dhuhlī	130
<b>The Rift Between Al-Bukhārī and Adh-Dhuhlī</b>	133
<b>The Relationship of Muslim and Al-Bukhārī</b>	143
○ The Stance of Imām Muslim	148
○ His Knowledge Concerning Narrators:	148
○ His Knowledge of <i>'Ilal</i> (Hidden Defects)	154
○ His Caution in Narrating	158
○ His Status in <i>Fiqh</i> (Jurisprudence)	159
○ The Works of Imām Muslim	162
○ The First Books Devoted to Collecting the <i>Ṣaḥîḥ</i>	163
<b>His Al-Jāmi'us-Ṣaḥîḥ</b>	167
<b>The Definite Authenticity of His Book</b>	171
○ Muslim's <i>Mu'allagât</i>	178
○ Muslim's Precision in His <i>Ṣaḥîḥ</i>	180
○ His Method of Narration in <i>Aṣ-Ṣaḥîḥ</i>	184
<b>Distinctive Features of Ṣaḥîḥ Muslim</b>	189
○ The Criteria for His <i>Saḥîḥ</i>	190
○ The Scholars of Al-Maghrib and <i>Ṣaḥîḥ Muslim</i>	194
○ Scholarly Praise of <i>Ṣaḥîḥ Muslim</i>	195
○ The Commentaries on His <i>Ṣaḥîḥ</i>	196
○ The Summaries of <i>Ṣaḥîḥ Muslim</i>	197
○ Some of the Criticisms of <i>Ṣaḥîḥ Muslim</i>	199
○ Criticism of Some of Muslim's Narrators	203
○ Some Corrections to <i>Ṣaḥîḥ Muslim</i>	207
○ The Categories of <i>Hadîth</i>	207



○ Categories of Ṣaḥīḥ	208
○ (1) Aḥadīth Not Meeting Their Criteria	214
○ (2) The Authentic Aḥadīth They Missed	216
<b>A Comparison of the Two Ṣaḥīḥs</b>	223
○ The Narrators of Aṣ-Ṣaḥīḥ	227
○ The Mustakhraj Works on Ṣaḥīḥ Muslim	228
<b>His Death</b>	235
○ Dreams Seen About Him:	235
<b>Conclusion</b>	237

*In the Name of Allah, the Most Gracious,  
the Most Merciful*

## Preface

**I**ndeed, all praise is due to Allāh. We praise Him, we seek His Aid, and we seek His Forgiveness. And we seek refuge in Allāh from the evil of our selves and from the evil of our deeds. Whomsoever Allāh guides, there is none that can misguide him, and whomsoever Allāh misguides, there is none that can guide him.

And I bear witness that there is no deity worthy of worship except Allāh alone and without partners. And I bear witness that Muhammad ﷺ is His Slave and His Messenger.

## Imâm Muslim bin Al-Hajjâj

**T**his is a biography of the master of the *Muḥaddithîn*, the foremost of the righteous scholars, the lofty Imâm, Abû Al-Ḥusayn Muslim ibn Al-Ḥajjâj An-Nîshâpûrî. It serves as a reminder of the great scholars of this *Ummah* who reached a station never attained by the scholars of any other *Ummah*. Because they acquired knowledge for Allâh's Sake and strove to please Him, Allâh showed them the path and opened to them gates of knowledge that had remained closed to all others.

This illustrious Imâm, this knight of the Science of *Ḥadîth* has firmly taken his place in the hearts of men and a position of prominence amongst the scholars. His

book *Ṣaḥīḥ Muslim* reached such a level of authenticity and precision that it is surpassed only by the Book of Allāh Himself.

### His Name and Lineage:

He is the great Imām, the stupendous *Ḥâfiz*, and the truthful *Ḥujjah* (Proof), Abû Al-Ḥusayn Muslim ibn Al-Hajjāj ibn Muslim ibn Ward ibn Kûshâdh An-Nîshâpûrî, the author of *Aṣ-Ṣaḥīḥ*.

Imām Muslim was a *Mawlâ* (client);<sup>[1]</sup> he was not of Arab roots. He is counted amongst Banû Qushayr by way of *Walâ*.

As-Sam'ânî said, "Al-Qushayrî: Some are attributed to Qushayr by way of *Walâ*'. Amongst those attributed to them by way of *Walâ*' is Abû Al-Ḥusayn Muslim ibn Al-Hajjāj, one of the Imāms of the world, whose book *Aṣ-Ṣaḥīḥ* is famous throughout the East and the West."<sup>[2]</sup>

Anyone who studies most of the biographies of the scholars will find that most of them were from the *Mawâlî*<sup>[3]</sup> whom Allāh blessed when their lands were opened and Islām spread or those who traveled from their lands and settled in the vicinity of some other tribes, and hence they were counted amongst them. Hence his *Nasab* (attribution or lineage) to them would be by way of *Walâ*' (alliance).

<sup>[1]</sup> *Mawlâ*, client, refers to someone who is a freed slave or descended from a freed slave. When he is freed, he has a particular relationship with his former master and his tribe known as *Walâ*' (alliance). If someone accepted Islām at someone's hands, he could also be counted as his *Mawlâ* even if there was no slave-master relationship.

<sup>[2]</sup> *Al-Ansâb* (4/503).

<sup>[3]</sup> Pl. of *Mawlâ*. What is meant is that they were not originally Arabs.

It was common practice amongst the Arabs to boast of their lineages, and they take greater care than all other peoples to preserve the knowledge of their lineages. If they should combine nobility of lineage with nobility of religion, they would attain great dignity, but if they neglect religious nobility, their noble lineage will not benefit them anymore.

It is knowledge which lifts up the person both in the world and in the Hereafter, more so than kingdom, money, or anything else can raise them up. Knowledge increases the nobility of the noble person, and it raises the status of the slave until he is able to sit with the kings.

Nâfi' ibn 'Abd Al-Hârith relates that he met 'Umar رضي الله عنه at 'Uṣfân, and 'Umar had placed him in charge of Makkah. He said to him, "Who have you placed in charge of the people of the valley?"

He said, "Ibn Abzâ."

He said, "And who is Ibn Abzâ?"

He said, "One of our *Mawâlî*."

He said, "You have placed a *Mawlâ* in charge of them!"

He said, "He is a reciter of the Book of Allāh ﷻ and he is a scholar of the laws of inheritance."

Umar said, "Indeed, your Prophet ﷺ said,

«إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ»

"Indeed, Allāh raises some groups of people with this Book, and He lowers others by it."<sup>[1]</sup>

Abû Al-'Âliyah relates:

I used to come to Ibn 'Abbâs while he was seated on his throne, surrounded by the Quraysh. He would take

<sup>[1]</sup> *Muslim* (no. 817).



me by the hand and make me sit next to him upon the throne. The Quraysh subtly gestured to one another with their eyes because of me and Ibn 'Abbās realized it. He said, "Such is the way with this knowledge, it increases the nobleman in nobility, and it raises the slave to sit upon the thrones."<sup>[1]</sup>

'Atā' ibn Abī Rabāḥ entered upon 'Abd Al-Malik ibn Marwān while he was seated upon the throne, surrounded by nobles. This was in Makkah at the time that he performed *Hajj* during his *Khilāfah* (caliphate). When 'Abd Al-Malik caught sight of him, he stood up to go to him. He made him sit on the throne and sat in front of him. He said, "O Abū Muḥammad, have you any need?"

He said, "O Chief of the Believers, fear Allāh concerning the Ḥaram (Sanctuary) of Allāh and the Ḥaram of His Messenger, take care to maintain its buildings. Fear Allāh concerning the children of the Muhājirūn and the Anṣār, for it is because of them you are sitting in this present gathering. Fear Allāh concerning the inhabitants of the border towns, for they are the fortress of the Muslims. Inquire after the conditions of the Muslims, for you alone are responsible for them. Fear Allāh concerning those who are at your door, do not be heedless of them nor shut your door to them."

He responded to him, "I shall do so."

Then he rose to leave, but 'Abd Al-Malik took hold of him. He said, "O Abū Muḥammad, you have only asked us to fulfill the needs of those other than you, and we have done so, but what need do you have?"

He responded, "I do not have any need of any

[1] *Siyar A'lām An-Nubalā'* (4/208).

created being" and then he departed.

Upon that, 'Abd Al-Malik said, "By your father, this is nobility, by your father, this is true eminence."<sup>[1]</sup>

Imām Muslim, may Allāh have mercy on him, attained a high rank because of his knowledge. His book became the second most authentic of all books other than the Book of Allāh, as it comes immediately after that of Al-Bukhārī. He attained a level of nobility that shall never fade with the passage of time. If Allāh wills, it shall remain until the Establishment of the Hour.

### His Birth:

Often, one will find there is disagreement concerning the birthdates of scholars while there will be very little disagreement concerning the dates of their deaths. This is because of the virtue of knowledge. Once they have become great scholars, there is great concern for recording their biographical information while before that there is not. Ibn Khalkān said, "I did not see any of the *Huffāz* mention the exact date of his birth nor the length of his life. However, they were in agreement that he was born after the year 200 H."<sup>[2]</sup>

In *As-Siyar*, Adh-Dhahabī said, "It is said that he was born in the year 204 H."<sup>[3]</sup> Adh-Dhahabī also said, "But I think that he was born before that."<sup>[4]</sup>

### His Kunyah and Laqab (Epithet):

The *Kunyah* (patronymic) is a name by which a person is called out of respect.

[1] *Siyar A'lām An-Nubalā'* (5/84).

[2] *Wafayāt Al-A'yān* (5/195).

[3] *Siyar A'lām An-Nubalā'* (12/558).

[4] *Tārīkh Al-Islām*.



The *Kunyah* can stand in place of a name such that a person may be known by his *Kunyah* just as he is known by his name. *Kunyah* and *kinyah* is the singular form, and *Kunâ* is the plural. *Iktanâ* means for a person to take a *Kunyah*, and *Yuknâ* means a person is called by this *Kunyah*. *Kannaytu* means "I gave him a *Kunyah*." For example, one says, "*Kannaytuhu Abâ Zayd*" meaning, "I gave him the *Kunyah* Abû Zayd (Father of Zayd)."

The Arabs used to give great importance to the *Kunyah* because it often expresses the personality of a person. A person has the freedom to take any *Kunyah* he likes, particularly if he has an ugly name, like *Murrah* (bitter), *Kalb* (dog), or *Ḥanzalah* (colocynth),<sup>[1]</sup> or a name which contains excessive self-praise, or other prohibited names. A person can choose his own *Kunyah*, or a scholar may give him a certain *Kunyah* such that he becomes known by it.

A *Laqab* is a name other than the primary name by which he is called, and its plural is *Alqâb*. The *Laqab* could express some quality of the person such as *Al-A'mash* (weak in sight) or *Al-A'raj* (cripple). It is disliked to call someone by such a name except if he is only known by it. Alternatively, one might summarize a person's name and call him by the *Laqab* of his family, and this is also praiseworthy.

As for Imâm Muslim, his *Kunyah* was Abû Al-Ḥusayn, and his *Laqab* was Al-Qushayrî.

Al-Khaṭīb named him as, "Muslim ibn Al-Hajjāj ibn Muslim Abû Al-Ḥusayn Al-Qushayrî An-Nîshâpûrî."<sup>[2]</sup>

----- ❖ ❖ ❖ -----

[1] A very bitter fruit.

[2] *Târîkh Baghdad* (13/100).

## The Upbringing of Imâm Muslim

### The Impact of a Person's Upbringing:

**T**here is no doubt that a person's upbringing has a tremendous impact on his life. If a family is righteous, it will usually lead the children to also be pious and righteous.

It is scientifically confirmed that a child is born as a blank page, unaffected by any point of view or desires. It is the way in which the child is trained which prepares him to learn the different sciences and fields of knowledge.

For this reason, we find that the Qur'ân informs man